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Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY NINETEENTH.

THIS century opened with promise for the usefulness of the Baptist denomination, and while the *novelty* of the great missionary enterprise continued, it produced a reaction upon the denomination at large, that gave hope of a more brilliant future. Results proved that to labour for distant objects did not lessen, but increase, the regard for usefulness at home; and in proportion as the churches took an interest in the work of a Carey, in the same proportion their awakened zeal produced a healthy effect upon themselves. The Foreign Mission was formed in 1792; the Home Mission in 1799; the Baptist Union in 1813; the Irish Society in 1814; the Home Mission for Scotland, and the Aged and Infirm Ministers' Society in 1816; the Building Fund in 1824; and the Translation Society in 1840. Various other societies have also been formed by Baptists for kindred denominational objects, which, equally with those mentioned, prove beyond all doubt that an attention to foreign labours in the cause of the Saviour, never lessens, but increases a regard for that cause at home. It is, moreover, abundantly evident that those who are most opposed to preaching the gospel abroad, are, as a general rule, the very persons who do the least towards spreading it at home.

The first year in this century was rendered remarkable by the first baptism in India. Mr. Carey, writing to Mr. Sutcliff on the 29th of December in that year, said, "Yesterday was a day of great joy. I had the happiness to desecrate the Gunga, by baptizing the first Hindoo, namely, Krishnoo, and my son Felix." There were a great number of spectators present, and among them the Danish Governor, who was affected to tears by the solemnity of the scene. This "first-fruits" of India was the author of that fine hymn which, translated, has found a place in nearly all our selections, commencing with—

"O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not."

In 1801, five more native Indians were baptized; in 1802, there were seven added; in 1803, there were thirteen baptized; and in 1804, fourteen more were added to the church by baptism. The work continued to be blessed. Mr. Ward,

writing in October, 1803, stated that in and near Calcutta they had as many as fifteen enquirers, and in November, thirteen were baptized and received into the church. In a letter written about the same time, he states what appears to us who read it, the secret of their remarkable success among that superstitious people, and what *all* must admit to be indispensable to ministerial success both at home and abroad. He says, "But I see that Christ is not only the substance of the sacred Scriptures, but the key that unlocks everything,—the telescope that enlarges everything, and brings it near. I see that living to him is the Christian life; that all the doctrines of the gospel are savory and profitable as explained in him; and that all the Divine precepts, illustrated by his example, and enforced by his love, become an easy and pleasant yoke. I scarcely ever preach on other subjects, leaving them to my brethren. Perhaps, however, I might not dwell so much on the doctrine of Christ crucified, were I the only preacher at a place; or rather, I should feel it necessary to preach it in all its implications, relations, and bearings. The secret of useful preaching does not lie in saying one thing only; but in viewing and exhibiting every other Divine subject, as meeting like rays in the 'Sun of Righteousness.'" Would to heaven that preaching such as this were the only preaching known! O that our pulpits both at home and abroad would learn and teach that *all success* depends upon the full exhibition of the great doctrine—"CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD." Upon the union of God-like power and wisdom, salvation itself eternally hinges; but present a *gospel* where this union is not, then the preacher practically becomes a deceiver, and the gospel itself the bane and not the balm of ruined souls. "So far as our experience goes in this work," these missionaries wrote in 1803, "we most freely acknowledge, that every Hindoo among us who has been gained to Christ, has been won by the astonishing and all-constraining love exhibited in our Redeemer's propitiatory death. O, then, may we resolve to know nothing among Hindoos and Musulmans but Christ and him Crucified!"

The effect of this kind of preaching upon the believing Hindoos may be inferred from an address by Kreeschnoo to a number of native heathen. He said, "You see the words of Jesus Christ are not like those of the Shastras. I have done all your works, and my sins did not go away; but from the time that I first heard of Christ's taking away sin, I have had great happiness of mind. My own works, wisdom, and holiness, are nothing; it is Christ alone that must save me. When I see sin, I am much afraid of it. I once acted according to my wicked desires, but now I have the fear of God in my heart, and am, therefore, afraid of sin. I am all sin of myself. Pride, anger, and every evil is in my heart; but God enables me to overcome them." This experience is, in substance, that of every true-born child of God.

From these small beginnings, gospel light spread gradually to Burmah, China, Ceylon, Java, Sumatra, Padang, and other parts,—portions of Holy Scripture were issued in the Sungkrit, Bengalee, Orissa, Hindoostanee, Chinese, Burman, Persian, and other languages,—and many who gave satisfactory proof of having been called of God, put on the Lord Jesus by holy baptism. That a poor village shoemaker, in the person of William Carey, should have been the first *direct* human agent in producing such great results, but proves beyond all misgiving that even now the all-wise God continues to select "the weak things of the world to confound the things which are mighty," to the end "that no flesh should glory in his presence."

On the Continent, Baptist principles dwindled into almost total oblivion, or were held in connection with errors that dishonoured the name and person of the Saviour. The Mennonites, having "left their first love," sunk by degrees into a deadly Socinianism or an unfeeling Rationalism, that left no trace of atoning blood upon the heart. In 1820, the number who held the name, and, in some instances, the faith of their forefathers, was estimated at about 30,000.

In recent years, the Baptist cause upon the Continent has worn a far more hopeful appearance, and churches have been gathered in Germany, Denmark, Sweden, Prussia, Saxony, and to a less extent in France, Poland, and the confines of Russia. These, in many instances, are prospering in the midst of difficulties of a

formidable nature, and in the presence of severe persecution. The rage of the adversary is frequently in proportion to the success of the work, but with men of God, such as Wiberg, Oncken, Förster, Geissler, and others of a similar spirit and faith, the violence of opposition but prompts to more patient endurance and a nobler display of self-denying exertion. They are men whom God has eminently blessed, and the seed of the word of life, which they are sowing far and wide, gives hope for a brighter era in Europe than has been witnessed since the days of Luther, Calvin, and Zuingli. The Lutherans have lost the spirit of their founder; the continental Baptists are the most fitting instruments to recover it, but in a purer type of Scriptural truth than Luther himself ever knew.

In the New World the Baptist family has grown with an amazing rapidity during the present century, and in a population of about an equal extent with that of Great Britain and Ireland, more than quadrupled the parent body at home. The latest statistics give the following numbers of Baptists:—United States, 1,037,576; in Nova Scotia, New Brunswick, and Canada, 35,267; and seven other sects who also practice immersion, 499,941; total in America, 1,572,784. Of these, the large number of about 1,450,000 are *Strict* Baptists.

It is to be deeply deplored, however, that many of the American churches are stained and disgraced by the sin of slavery. In the presence of some of the noblest Bible and missionary institutions in the world, yet there stands the *Christian* slaveholder, and there too his victim, both alike baptized into a religion of liberty and love. Oh foul caricature of the Christian faith! When will the monster hide its infamous visage from creation? When will American Baptists exclaim in the interests of both God and man, "NO COMMUNION WITH A SLAVEHOLDER?"

The present century has witnessed an honour put on British Baptists such as America may piously emulate. When a merciful Providence intended to snap the fetters of British slavery, Baptists were the chief agents selected to accomplish the work. And here, as in the case of a Carey, so in that of a William Knibb, the instrument was not prepared in college or university, but in nature's own quarry of finer than Parian marble. With the burning ardour of a Paul, and the vehemence of a Luther, that distinguished man went forth to years of toil, that ended in the emancipation of a race, who never, until Knibb the Baptist shook the elements with the thunder of an indignant eloquence, had breathed the air of British liberty; and now in the ten thousand homes of free negroes in the West Indies, the dearest name they utter, next to that of their Redeemer, is the never-forgotten name of William Knibb.

The baptized believers in those now happy islands number upwards of thirty-six thousand. They are active, industrious, and devoted. Having passed through, or nearly so, the transition state from a dependent slavery to an independent liberty, the West Indian Baptists afford the hope of becoming, in due time, a source of lasting good to the whole coloured race.

In Great Britain and Ireland, the condition of Baptists during the present century has been chequered and dubious. The insidious influence of the open communion system has operated to weaken the attachment of the body to great principles, both in theological doctrine and church order. A suspicious hankering after external respectability has unconsciously generated an affectation of superiority, that borders on contempt for the plain and manly divinity of a better age. The real superiority of Robert Hall (as an eloquent preacher and writer) has created a host of feeble imitators, who, wanting in solid power, but expose their own folly to the scorn of thoughtful men. Their preaching is wordy, and their thinking devoid of point. With far too many, sermons are essays, and memory is much better stored than the heart. Not a small number might be selected to demonstrate that, like schoolboys, they appear *tall* because they walk in stilts.

How far the "academy," but now called the "college" system, has to do with this most unfortunate result, it is difficult to say. The Bristol "College" was founded in 1710; that of Bradford (now Rawdon) in 1804; Abergavenny, or Pontypool, in 1807; Regent's Park (formerly Stepney) in 1810; and Haverford West in

1839. These have been superintended, from time to time, by earnest and devoted men. It is, therefore, no reflection upon the tutors to call in question the *system*. The men may be, and for anything that appears to the contrary, are among "the excellent of the earth;" but that the system succeeds better in supplying mere scholars than "able ministers of the New Testament," is manifest beyond all question. Yet the solid welfare of the churches depends, under God, much more upon the culture of the heart than that of the head. The latter our "colleges" accomplish to a passable extent, but the former appears to be beyond their reach or their province. On this point they take too much for granted, and a decent moral conduct is too frequently accepted in the stead of a burning love to immortal souls. A domestic training in the home of a godly competent pastor, would far better meet the case; for there both the head and the heart could be sedulously cultivated and improved, and the young student fitted, by appropriate exercises in the labourer's cottage, at the sick-bed or dying couch of the poor, and in sanctuary services before the church and people, to be what every minister of Christ should study to be,—a true PASTOR, and not a preacher alone.

The system of open communion, rendered popular by Robert Hall, has also inflicted a deep injury on the Baptist churches, more especially in England, by detaching them from a rigid enforcement of the law of Christ in favour of an equivocal liberality. "To obey is better than sacrifice" is not the law of this loose and pernicious system, but "Sacrifice is better than to obey." The consequence is that of converting the denomination at large into something like an ecclesiastical expedient, where there should be "the church of the living God, the pillar and ground of the truth." In Wales the Baptists are *Strict* (with very slight exceptions),—also in America; and in both countries they prosper beyond anything known in the "open" system of England. In a word, it is plain that, as the system has become "open" to let in gentility, it has in an equal degree *let out* Christ.

And now, having conducted the reader through this brief history, the writer would express the earnest wish of his heart for all who may honour him with its perusal, in the noble apostolic ascription, "Now unto him that his able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."**

A.

SAVING FAITH.

By S. PIKE.

A PERSON may be well acquainted with, and be zealous for the *peculiar doctrines* of the gospel, and yet be destitute of saving faith, and remain without a *knowledge and belief of Christ, in his glorious person and offices, that he is an all-sufficient, ready, free, and the only Saviour*. Doubtless there may be much notional knowledge of gospel doctrines without a principle of saving faith. For a person may understand the truth, and never feel the power of it; he may be orthodox in principle, and heterodox in practice. This is a truth that needs no proof to support it, because it is awfully verified in too, too many instances. Yea, a self-righteous principle may lurk under the appearance of disbelieving and disclaiming it. Are there not some, who, instead of making their knowledge of the gospel a means of leading them to Christ for grace and salvation, do make their very knowledge itself to be a part of their justifying righteousness? They pride themselves in it, make their boast of it, and think that because they are so intelligent and orthodox, therefore Christ will receive and save them. Thus their knowledge and zeal make them proud, instead of bringing them to the footstool of free grace. And where this is the case, there is great reason to suspect the want of saving faith, though orthodoxy of sentiment may be even joined with regularity of practice. For a

* The next series of papers, to commence shortly, will be on the great theological systems, called Arminianism, Calvinism, Socinianism, Arianism, Antinomianism, &c., &c.

person may understand all mysteries, and all knowledge, and yet want that faith which worketh by love: 1 Cor. xiii. 2.

A person may be *affected* with the doctrines of the gospel and the love of Christ, and yet be destitute of saving faith. This I am obliged to add to all the foregoing, because the Scripture is so express upon it, and because the superficial experiences of many confirm it. In Matt. xiii. 20, 21, we read of the *stony ground hearers*, who attend to the word with pleasure, and receive it with joy, and yet have no root in themselves. Thus many, in this day, attend upon the gospel with much delight, seem greatly pleased with it, and affected by it, and are sometimes raised almost to ecstasies and raptures; they are melted by the word, read or heard, and so are highly delighted. Now such as these, one would imagine, could not fail of being true believers, and we are ready to expect that they will prove eminent Christians. But alas! all this, perhaps, proves like the morning cloud, or the early dew; we soon find something in their temper and conduct, that carries a sad evidence with it, that the work is not solid and saving. As, therefore, we have such instances, it is dangerous to conclude from present feelings and motions. Under these occasional impressions, persons may seem cheerfully to venture their souls upon Christ, to be really and strongly desirous of an interest in him, may appear greatly delighted with the method of grace, and to have a flaming love to Christ, and zeal for his cause. In a word, there is scarce one experience you can mention as an evidence of true faith, but it is mimicked by the affections on such occasions. But, in reality, the word does not enter into the heart itself; it only floats on the imagination, and instead of being written or engraven upon the heart, the work appears to be superficial in the event. Some take occasion from such instances to confirm themselves in the denial of that most establishing doctrine of the saints' perseverance. But we must answer with the Apostle John, 1 Epis. ii. 19: "*They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us.*" We must have more solid evidences for the truth of grace in the heart, than those which arise from the mere motions of the affections.

A person may be *fully persuaded* in his own mind, that he has an interest in Christ, and yet be destitute of saving faith. There are some who make such a persuasion as this to be the very *essence* of saving faith; and so conclude that every person who can persuade himself, or be persuaded to believe Christ to be his, is a true believer; and that those who fall short of this persuasion are void of faith. This is a very *discouraging* and *dangerous* opinion. It is a very discouraging tenet, with respect to truly serious souls. For, if none have the principle of faith in them, but such as are arrived to this assurance, then we must cast out of the list of true Christians many thousands of souls, who give the clearest proof, in every other respect, that they are born of God. It is the duty of gospel ministers to hold forth the freest encouragement to distressed, doubting souls, and so be helpers of their joy. But farther, this is a very *dangerous* opinion, and it is to be feared some have made an unholy use of it. Some persons of this notion apprehend that because grace is absolutely free, therefore, all a sinner has to do, is to persuade himself directly and immediately, that Christ and all the blessings of grace are his. Thus they encourage a presumptuous hope, an ungrounded assurance; and would persuade persons at once to believe their interest in Christ; and then assure them that all is well. Do any such presumptuous persons read these lines, I would here take the freedom to describe their character, and read their doom. You say in your hearts, "Well, since Christ and grace are free, I will, therefore, firmly believe that Christ is mine, and heaven is mine, let my conscience, let my conduct say what it will to the contrary. I am persuaded that all is well; and because I am so persuaded, therefore, all is actually well with me: I will make it my chief business to keep this persuasion alive in my mind; and when anything arises in my experience or conduct that will forbid the persuasion, I *will* believe through it all, and so prove the truth and strength of my faith, by believing in opposition to all my sense, feeling, and conversation." And when a person is risen to such a pitch of presumptuous hope and assurance, he grows the looser in his conduct, and

the more regardless about sin and duty, and looks down with contempt upon the poor doubting, but cautious Christian; esteeming him a *legalist* for the tenderness of his conscience, and for the sacred regard he has to practical and experimental religion. I hope there are not many who abuse the precious doctrines of free grace in such a vile manner. But be they more or fewer, they may see their picture, and read their doom, in Mic. iii. 11, 12: "*The heads thereof judge for reward, &c., yet they will lean upon the Lord, and say, Is not the Lord among us? Surely no evil can come upon us. Therefore shall Zion for your sake be ploughed as a field,*" &c. Those who will thus lean upon the Lord, will persuade themselves at all adventures that they are safe, while they regard iniquity in their hearts, and practise it in their lives, are the most detestable of all that wear the Christian name, and must expect to have their presumptuous hopes totally demolished; while the poor, dark, conscientious Christian, whom they despise, shall be brought forth to the light of comfort and joy.

THE CHURCH OF EPHESUS.

From the German.

"Unto the Angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil!"
—Rev. ii. 1, 2.

OUR LORD JESUS dictated to his apostle John these epistles from the invisible world. John was in the Spirit, and Christ said, "I am Alpha and Omega, the first and the last; and what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, and in the midst of the golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool—as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." The seven stars are faithful bishops or ministers, who are also named angels. The candlesticks are believing churches. The glorious Son of Man walks in the midst of the candlesticks, that is, superintends the churches. He is clothed with a garment (a priestly robe) in token of the priestly office he sustains for his people. The golden girdle denotes his royal dignity—the being girt about the breast betokens readiness to put forth his power; the same symbol being used in the 15th chapter of this book, when describing the angels sent forth with the seven plagues and the seven vials of wrath. The white hair is an emblem of spotless innocence, and as the sign of reverend age may also be well applied to Him who is the Ancient of Days. By "the eyes as a flame of fire," is set forth the omniscience of Christ; his glorious holiness by the "fine brass glowing as in a furnace," and his omnipotence by the "voice as the sound of many waters." The word of his mouth is as a sword, and he "has the stars in his right hand."

The glorious and gracious Being who hath declared that judgment is his strange work, before he proceeds to mention his cause of complaint against the church of Ephesus, first with the same soothing regard to the feelings of others evinced by him when he walked on earth, commends all of good still left amongst them, and there was still much of good in Ephesus. There was still in this church a holy spirit of proving all things. "Thou hast tried those which say they are apostles and are not, and hast found them liars." The prediction of St. Paul in Acts ix. 29,

had been but too accurately fulfilled, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." But this spirit of error and falsehood had no sooner arisen there, than it was unmasked and brought to shame. The false teachers of Ephesus asserted that Paul, John, and Timothy, had misunderstood the Lord Jesus, and had not faithfully handed down his doctrine, but that He had been better understood by them, and that they would preach the word as they had received it. Then was a new gospel introduced, more consonant to self-righteousness, to the pride of human reason, and the lust of the flesh;—more favourable to the spirit of the world, and commending itself to every feeling of the natural man. The angel, the bishop of Ephesus, had, in conjunction with the spiritually-minded of his church, brought to the test of the Word of God the doctrine of those new apostles; had, by the light of the Holy Spirit, pierced to its innermost recesses, and thus discovered Satan, the betrayer and murderer of souls, even in the form of an angel of light.

And would to God that in this age in which the love of novelty, the desire of excitement, seems to "deceive, if it were possible, the very elect," there were more of this simplicity of faith that would bring every thought to the standard of God's Holy Word. "To the law and to the testimony,"—not to isolated passages taken from the context, but to the whole law, the whole testimony, not in its "letter, but in its spirit"—to "the law and to the testimony," would be a talisman against Satan with all his deceivableness of unrighteousness. Alas! in these our days—days, however, blessed be God, of light and knowledge—the simplicity of gospel truth is too often set aside for unprofitable and metaphysical speculation, and there are many who seem more disposed to thank "the Lord of heaven and earth" that they are wise and prudent enough to understand these things, than to unite with Him who was "meek and lowly of heart" in his thanksgivings to his Father that he had "revealed them unto babes."

Besides this desire to prove all things, that was in Ephesus a holy intolerance well pleasing in the sight of the King of kings, the chief Shepherd of his church. "I know," saith the Lord, "how thou canst not bear them which are evil." The angel of this church was not content with merely discovering and unmasking those false apostles;—his interests in the truths of the gospel, and his love to immortal souls was so great that he could not bear those who had been instrumental in diffusing this soul's poison. Thus was it also with the apostles. "If any man," saith Paul, "preach any other gospel let him be accursed." He speaks of dogs, and evil workers, and sorcerers, that they should be cut off, and that after a first and second admonition they should be rejected. John, the apostle of love, forbids his children to receive such into their houses, or to bid them God-speed. And yet if any one now manifest a jealousy of dishonour done, either speculatively or practically, to his glorious Master and gracious Saviour, how is the cry of bigotry, want of toleration, want of charity raised against him by the world!—that world so tolerant of everything but the spiritual religion of Christ. Anti-christian teachers and writings, every vice that does not violate its own laws—all are tolerated by the world. Religion indeed may, too, be tolerated so long as it out-steps not certain decorous limits, but let it once assume a character suitable to the profession of followers of Him who thought it not too great an extreme to leave the glory which he had before the world was, to become for us a worm and no man, and the very outcast of the people, and the world rises in arms against it as carrying things to extremes, as going too far, as fanaticism and enthusiasm, and persecutes it with with the most malignant intolerance;—thus proving that for the toleration of this world should be read—indifference to the truth.

The holy intolerance of the Ephesian Christians extended not only to those who erred in doctrine but also to those who erred in their application of their doctrine to their daily life and practice. Such were the Nicolaitanes. "This thou hast," saith the Lord; "thou hatest the deeds of the Nicolaitanes which I also hate." The united testimony of Christian antiquity, has indeed handed down to us but little information on this subject, yet this much with positive certainty we gather that

the Nicolaitanes were people of a fleshy, carnal mind. They abused the doctrines of grace and Christian freedom by a careless, licentious, vicious course of life. They would make concord between Christ and Belial,—they would enjoy the world and yet live in grace,—they would leave the old man unmortified, to carry on his work, while yet they professed to have the new man living and growing in them. This “holding the truth in unrighteousness,” and thus making the Holy One himself a minister to sin, and blaspheming the glorious doctrine of redemption and free grace in Christ Jesus, was an abomination in the eyes of the angel of the Ephesian church. He hated it, and he did well that he hated it, for even Christ the Lord hated the unholy works of the Nicolaitanes, which exposed his blood to be counted an unholy thing—that blood which is the only laver of purification,—and which did despite to the spirit of grace—that spirit which is never in operation, save when it at once excites and satisfies a thirst after righteousness. Yes, every truth of the gospel has a practical tendency, inspiring shame for sin, and hatred of it. The true follower of Him who was “separate from sinners” knows this, and blesses God that it is so. Yes—he came, and if we do not feel it to be so, he has not come to us—he came to purify unto himself a peculiar people, zealous of good works. “Ye, then, that love the Lord, see that ye hate the thing that is evil.” “Holiness becometh thine house, O Lord, for ever.”

Fragments and Choice Sayings.

FELLOWSHIP WITH GOD.

Wherever our friends are, God is still at hand to be the most profitable, honourable, and delightful subject of our meditations. He has no want either of work or pleasure, who can spend his solitary hours in the believing contemplations of eternal love, and of all the Divine attributes and works. What delightful converse, then, may a serious Christian have with God alone! He is always present, always at leisure to be spoken with, always easy of access. He has no interest that will clash with our happiness: he never mistakes our meaning or our character. If we converse with men, their passions and interests, their errors and weaknesses, render the trouble so great, and the benefit so small, that many have become thereby weary of the world, and have spent the rest of their time in deserts. In proportion, indeed, as anything of God appears in men, their converse is excellent and delightful. But there is so much of vanity and sin in all of us, as exceedingly darkens our light, and damps the pleasure and blasts the profit of our mutual converse. How often have I been delighted in God, when I have found most deceit and darkness in the world! How often has he comforted me, when it was not in man to do it! How often has he relieved and

delivered me, when all other help failed me!

As followers of Christ, then, let us endeavour to imitate him in this,—to live upon God, when men forsake us; and to be persuaded that, while God is with us, we are not alone nor forsaken. Not that we are therefore to undervalue our useful friends, nor be unthankful for so great a blessing as a godly friend, nor be negligent in improving the company and help of such. Two are better than one. The communion of saints is a mercy highly to be esteemed, and the undervaluing of it is at least a sign of declension in the spiritual life. Nor are we on any pretence to slight our friends, and disoblige them, or neglect any duty that we owe them, or any means necessary to the regular continuance of their friendship. Nor must we, without cause, retire from human society into solitude. To be weary of conversing with men is often connected with a weariness of our duty. A voluntary retirement into solitude, when God does not call or drive us thither, is but retiring from the place or work which God has appointed us, and, consequently, a retiring rather from God than to God. Like some idle servants, that neglect their labour, that they may spend more time in serving God; as if it were not serving God to be faithful in their master's service.—*A Puritan Divine.*

A Page for the Young.

MISERY OF UNGODLY CHILDREN.

SOME of you have heard the story of the foolish lamb who did not like to follow the shepherd, or be shut up in the fold at night, but thought it would be far more happy if allowed to run about and play as it chose. This little lamb one evening slipped away from the rest of the flock when they were being shut up in the fold, and for a little while it frisked about, rejoicing in its greater liberty; but darkness soon came on, and a storm arose, and the wild beasts were heard to roar at a distance. Oh how frightened then was the poor little lamb! How did it then wish for the fold and the shepherd's care! but it could not find the fold or the shepherd then; it wandered about for a little, cold and terrified, until at last a savage wolf came and tore it to pieces. So it will be with children who disobey their parents and ministers. A child playing about on Sunday, when it ought to be at the house of God, is as pitiable an object as can be conceived. Bad companions, seen or unseen, certainly attend it. Such a child is, in fact, already in the very arms of the wicked one.—*Old Jonathan.*

THE BIRTH-PLACE OF JESUS.

BETHLEHEM sits on a ridge of rocks six miles from Jerusalem. It is memorable in Bible story. Here were the waving fields of Boaz, in which Ruth gleaned for herself and weeping Naomi. Here it was that King David was thirsty, and three brave men, with unheard-of self-denial, broke through the host of the Philistines to get him a drink. It was to this place, surrounded by hills covered with olives, pomegranates, and vineyards, that Joseph and Mary had come to have their names counted in the census. That is what the Scripture means by their coming to be taxed, for I suppose it would have been as unusual as it is now, for people to run after tax-gatherers. So great was the rush of the multitude, that the inns were full, and these travellers were obliged to lodge in the stables. These were large stone buildings, in the centre of which the camels were placed, while running out from all points of this centre there were small rooms in which

the drovers and camel-drivers were accustomed to sleep. In one of these rooms the Saviour was born. Had his parents been more showily apparelled, I think better accommodation would have been afforded. That night in the fields, shepherds with crooks and kindled fires were guarding their flocks, when, hark to the sound of voices strangely sweet! Can it be that the maidens of Bethlehem have come out to serenade the weary shepherds? But now a great light stoops upon them like the morning, at which the flocks arise, shaking their snowy fleece, and bleating to their drowsy young. The heavens are all aglow with armies of light, and the earth trembles under the harmony of the song, as echoed back from cloud to cloud, it rings over the midnight hills, "Glory to God in the highest, and on earth peace, good will to men."

THE OLDEST TREE IN THE WORLD.

AN extraordinary tree is stated by Sir J. E. Tennet to exist in the island of Ceylon. It is known as the "Bo-tree," of Anar ajapora, and is, in all probability, the oldest historical tree in the world. It was planted 288 years before Christ, and hence it is now 2,151 years old. Its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles amongst the most authentic that have been handed down by mankind. Compared with it the oak of Ellerslie is but a sapling, and the Conqueror's Oak in Windsor forests barely numbers half its years. The yew trees of Fountains Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full grown when the Sarcens were expelled from Jerusalem; and the cypress of Soma, in Lombardy, is said to have been a tree in the time of Julius Cæsar; yet the Bo-tree is older than the oldest of these by centuries, and would almost seem to verify the prophecy pronounced when it was planted, that it would "flourish and be green for ever."

Martha and Mary M. are thanked for their communications, which are reserved for the present.

Obituary.

MR. WILLIAM VARLEY, LATE OF HIR-
MINGHAM.

It is mournful to have to record the death of a brother beloved, but pleasing to record the main incidents of a useful life.

Mr. Varley was born at Farsley, near Leeds, Dec. 30, 1825, of respectable parents, and enjoyed the advantages of a pious education, under the auspices of the Baptist church in his native village, then under the pastoral care of Mr. Jonas Foster. Mr. Jonathan Marshall, a deacon of the church, took a deep interest in the welfare of his young friend, and directed his studies for several years. He was brought to a saving knowledge of the truth in 1839, when he was rather more than thirteen years of age.

In February, 1840, he was baptized and joined the church, giving an undoubted evidence to all of a change of heart. And he was enabled to hold fast the profession of his faith without wavering.

He early possessed an ardent desire to preach Christ crucified, and expressed his wish to be employed in missionary labour in the island of Jamaica. When about seventeen years of age, he began to address small congregations, and was encouraged to proceed in a work which was to him very delightful. In 1844, the church authorized him to preach the gospel wherever an opportunity occurred.

After spending about twelve months at a boarding school at Sutton, in Craven, the church at Slack Lane, about fifteen miles from Farsley, invited him to supply their pulpit, and ultimately prevailed upon him to accept the pastoral oversight of them. There, too, God eminently blessed him to the saving of those that heard him. A venerable man in that neighbourhood, after hearing of his death, said, with flowing tears, "I am his Timothy, he was my spiritual father." While in that sphere, he married a daughter of John Croser, Esq., a member of the church at West-lane, Haworth. Although his course was exceedingly happy and prosperous, he felt it to be his duty to resign, when he had spent

six years there, and to accept an invitation to labour at Knaresborough by Harrogate. This step, however, was not one upon which he could afterwards look with unmixed feelings of satisfaction, for he did not succeed to the extent of his wishes. Being discouraged, he relinquished the post early in 1854. At that time he received an invitation to supply at Colne, in Lancashire. After preaching there several times, he found that the elevated locality did not suit his health, and he, therefore, with much reluctance, declined the unanimous call of that church to the pastoral office.

During the months of spring and summer, he supplied various pulpits, and was at length requested to take a charge and labour in the twofold capacity of pastor and missionary at Port Elizabeth, Algoa Bay, South Africa. With that request he readily complied, in the hope that the climate would prove congenial to his health, and the sphere agreeable to his long-cherished wishes. On the voyage, he wrote two or three interesting letters, which were published in the *Primitive Church Magazine*. He left England in October, and reached his destination in December.

Temporally, this was an exceedingly unfortunate enterprise; but spiritually, it is to be hoped it was not so. For though Mr. Varley had to cope with considerable difficulties, he was the means of erecting a chapel, and to some extent of consolidating the small Baptist interest in that place.

His character and abilities were appreciated beyond the denomination to which he belonged; and a flattering proposal was made to him to take a charge in another section of the church; but unflinching fidelity to his Calvinistic and Baptist principles made it impossible for him to entertain it. The following extracts from his journal may not be uninteresting or unprofitable.

Port Elizabeth, Nov. 25, 1856.—"In Africa long sermons are disliked, and hence I hereby make the following determinations: 1st. That I will not to my own people preach a sermon longer than thirty minutes. 2nd. That I will not

preach a sermon longer than forty minutes in any other chapel in this colony."

In March, 1858, Mr. Varley and his family left Africa, and in May reached this country.

The church at Golcar, Yorkshire, gave him a cordial invitation to the pastorate in July, but he declined it. The church at Stourbridge sent him an unanimous invitation in November, which he accepted, with the prospect of raising the cause, which was then in a low and feeble state. He commenced his labours the following January; and while there he made the following entries in his journal:

Dec. 21.—"I am this day thirty-four years of age. Thankful that my life has been so far prolonged, I desire and pray to be made eminently holy, and abundantly useful. Whether my life be long or short, may I sincerely and constantly glorify God. As a Christian, I am anxious to grow in grace and the knowledge of Christ; and as a minister of the gospel, I am determined to be most earnest and faithful, that the church under my care may be eminently spiritual and prosperous, and that every sermon I preach may be accompanied by the power of the Holy Spirit."

At Stourbridge, Mr. Varley was much beloved, and his removal was a source of mutual pain to minister and people. Pecuniary circumstances, however, rendered that event imperative, and an opening opportunely presented itself at Baffot-street, Birmingham, which had recently been left destitute by the death of Mr. J. Burton. To that wide sphere he removed at the close of 1860. One of the principal objects of his labour there was to secure for the church a freehold building for the worship of God. The place in which they met was a hired upper room, which was both expensive and unhealthy. Eventually he secured a large plot of ground in Yates-street, upon which a spacious lecture room was built.

During the last nine months of his life, Mr. Varley applied himself most indefatigably to the raising of funds to pay for the new premises. And it is to be feared that his excessive labour in collecting, greatly increased his weakness. He bore up, however, as well as he could, and succeeded so far as to leave a debt of only £200 upon the place. In March

he was obliged to yield to his malady and take rest. He went to Matlock Bath, on Saturday, March 20, hoping to recruit his health by residing two or three months in the establishment of Dr. Cash, and submitting to the treatment of that gentleman. For a day or two the change was advantageous, but he was too far reduced to reap permanent benefit. For nearly two years he had suffered from diabetes, and this, with constitutional debility which he had nearly through life, brought him down to a mere skeleton. He buoyed himself up, however, with the hope that he would be spared to his family and soon be able to resume his loved work of preaching Christ. But on Wednesday morning, he was suddenly attacked with a fit of illness, after which he never uttered a word, but appeared to suffer intensely, and died the following morning. How true it is, that "Man proposeth but God disposeth!" At the place where our brother hoped to make a new start in life, he was called to surrender it unto him who gave it. We regret our brother was not permitted to leave behind a dying testimony, but we judge of his present state, not from his death, but from his life.

On Monday, March 30th, the remains of Mr. Varley, were buried in the sepulchre of his fathers,—Messrs. E. Parker, W. Goodman, and J. Lee, taking part in the solemn services.

Funeral sermons were preached for him on Sunday, April 5, by Messrs. J. Foster, Farsley; T. Hanson, West Bromwich (at Mr. Varley's place); W. Jackson, Bilston; B. Bird, Stourbridge; J. Lee, Slack-lane. He has left a widow, five small children, and an infant church to deplore their loss.

As a *theologian*, Mr. Varley was a strict Calvinist, holding firmly the doctrines of sovereign grace and human responsibility.

As a *preacher*, he was clear, interesting, and very acceptable. His favourite themes were the cross, brotherly love, Divine providence, and the glories of the future state. He preached 2,136 sermons. His last was on John iii. 3.

As a *pastor*, he was grave, affectionate, and faithful.

As a *friend*, he was transparent and constant. One who knew him better than any other man says, "I have had

to do with him in the capacity of a friend nearly twenty years and have tried, proved, and trusted him. I shall be thankful through time and for ever for his acquaintance."

The compilers of this brief memoir have known the deceased more than fifteen years, and, therefore, write what they do know and testify of what they have seen.

T. H. & W. J.

Correspondence.

KENTISH TOWN.—A RUSSIAN CONVERT.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—As it has, on a recent occasion, been publicly stated as matter of regret that there is no Strict Baptist Church in Kentish Town, we think it but right to remind your readers that the cause with which we are connected is so situated as to be accessible from the principal parts of that suburb, as well as to embrace the whole of the large and destitute district of the Gospel Oak Fields. The church was formed in January, 1862, by our excellent brother W. Trotman, pastor of the Baptist church, at Blackmoor, Essex; and although it continues small, we think we have reason to thank God and take courage.

We have at present only a temporary chapel; but the want of a baptistry has been supplied by the kindness of our friends at Soho Chapel, Oxford-street, and at Avenue Chapel, Camden-town. Several Germans have joined us, and one was baptized under very interesting circumstances—on the eve of his departure for Russia. He was then in the service of an eminent actor, and accompanied him to Warsaw and St. Petersburg, by which means he was enabled to return to Odessa, where he formerly resided. He now writes to us saying that he left that he left the service of the actor, and pursued his journey to Odessa alone. We think a few extracts from the simple letter of this good man may be interesting to your readers, and subjoin them accordingly, suppressing names on account of the persecution.

In conclusion we may observe that there is a good Sunday School in connection with the cause at Maldon Road, which is much in want of additional teachers; and any friends accustomed to this work, who are residing in the neigh-

bourhood, will do real good by giving their assistance. We remain, dear sir, yours faithfully,

R. DOWDALL.
M. H. WILKIN.

Extracts.—I am now in Odessa again, where I immediately the first Sunday visited the meeting [of Moravian brethren with whom he used to meet before he left Odessa]. My astonishment was great at what I heard, for when I left no one spoke of baptism. All was in this respect dark; and now already there is light, may God cause it to break out into clear flames.

I soon found the Lord and Saviour had begun here with baptism. May he grant his blessing. This summer there has been a good number of awakenings in M—, amongst Germans and Menonites, who have first believed, and afterwards been baptized. Besides this, a Baptist came from Prussia, and he has made a great impression. The Germans in M— have had to suffer much persecution, and several have been put under arrest for ten days. The police have also been to the villages, and also the commissioner of police, who somewhat intimidated the men; upon this, some of the women arose and said, "Well, and if we are sent off to Siberia, then we will preach the gospel to the people there."

Ip Odessa there is now a meeting (congregation) decidedly in favour of baptism, and sooner or later there will be a general movement. The Baptist Linkheit has made a great stir, so that even the provost (Psobst) has sent letters to all the villages, saying that the ministers must be on their guard, for the Baptist had crept in here. The Lord's mercy is great, and his love not to be fathomed, and his ways are indeed wonderful.

Beloved brethren and sisters in the Lord, I esteem it to be the greatest happiness to be brought to the acknow-

ledgment of one's guilt. Well for that man who here, in the time of grace, sees his nothingness, for all the sweet promises of the New Testament are his. I might have written to you earlier, but what should I write? I only had sorrows and longings to tell you of, for the various temptations and crosses with which one has to contend are great. But God be praised that I am now free from that service. I feel now happy and joyous, and sweet is that hour to me, when I stood in your midst, and you received me in the covenant of holy baptism,—yet not you, you were but the instruments of the Father, Son, and Holy Ghost. To him be the glory alone, for his wise and deep counsels have brought us out of darkness to his wonderful light. The tracts on baptism, as also those on other subjects, circulate amongst the brethren so fast, that they cannot be obtained by them fast enough. I for my part have often thought that I was cast off by God—but not according to his counsel. How often courage has failed me. It is well that our salvation is not in man's hand, but in God's; for his patience is great, and his long-suffering not to be fathomed: for where the Saviour has once said, Thou shalt live, he cannot break his word. Beloved brethren and sisters, I embrace you in spirit, and kiss you with the kiss of peace; and I know that your prayers have not yet left off. So I beg you still to send up prayers for me.

The brethren in Odessa greet you. O do not let me wait so long for an answer, as I have kept you without writing.

H. B.

OPEN COMMUNION IN DUBLIN.

To the Editor of the Primitive Church Magazine.

DEAR SIR.—My attention has been directed by "H. A.," in your last number, to the state of the communion in Abbey-street, Dublin. He says, "The only qualification now required for sitting at the table of the Lord, is to be a member of any Protestant denomination whatever, and, Sabbath after Sabbath, at the close of the service, all present are invited to join in communion, on condition they will give their name, and the name of the church to which they belong to one of the deacons." Am I to understand

from this that any member of the Church of England, or the Church of Scotland, or any other church whatever, is admissible, provided he be a Protestant? If so, this is open communion in earnest.

The statement of "H. A." recalls to my recollection a passage in the life of the great and good Andrew Fuller. Speaking of his journey to Ireland, his biographer says, "He was grieved to find the principal Baptist community in Dublin under the influence of the most pernicious errors in doctrine and practice. Many of the members had imbibed principles which, to say the least, verged on Socinianism, while the amusements of the theatre and the card-table were tolerated, and even defended." From the account of "H. A.," I fear matters are not much improved.

I understand the church in Abbey-street has an endowment of considerable value, and, even with this, has it now become dependent on the funds of the Baptist Irish Society, after a trial of 200 years. Yours respectfully,

A BAPTIST.

THE BAPTIST IRISH SOCIETY.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—Give me space for this brief note in reply to your correspondent, who signs himself "A Friend." I stated in my letter, "most of the churches in Ireland are strict" in their communion. By this I did not mean to confine myself to those churches which are aided by "The Baptist Irish Society," but I meant just what I said, that "most of the churches in Ireland are strict." "A Friend," however, thought well to leave out of his quotation, the words, "in Ireland." Your correspondent says I am "certainly in error," in stating "most of the churches in Ireland are strict" with respect of the communion question," and "in evidence of this," he examines a list of twelve churches, out of which he professes to find eight churches open. (Query—Are the churches at "Belfast" and "Portadown" open in their communion?) On referring to the "Baptist Handbook for 1863," I find twenty-eight churches are named: there are more, however than those "in Ireland." Now until your correspondent can prove of all the Baptist churches "in Ireland," the major

portion is open communion, his friendly epistle is valueless.

My letter was not intended to give statistical information regarding our denomination in Ireland, but to assure those among your readers, who subscribe to the funds of the "Baptist Irish Society," that the committee of that Society, never, even in the most remote way, interfere with the communion question; but desire only to aid those churches most calculated for the advancement of the Redeemer's kingdom, with the view of establishing in Ireland itself a permanent agency for the diffusion of the gospel.

Your correspondent "H. A." states that the Baptist Church in Abbey-street, Dublin, "*never received any assistance from*" the Baptist Irish Society, "or any other society, *till the present year*, when owing to the increase of expenditure, it has been obliged to appeal to the liberality of the Baptist Irish Society." The following quotation from the "*Irish Chronicle*" for "February, 1862," will show the value of this statement: "*Abbey-street, Dublin.*—The church in this place is not now numbered with those sustained by the Society. Formerly it was to a considerable extent assisted by grants from its funds, but has for some years been entirely self-supporting." I remain yours respectfully, T. W. MEDHURST.

Glasgow, April 2, 1863.

[In common fairness to Mr. Medhurst, any replies to the above must have their writers' names in full.—Ed.]

PUBLIC-HOUSE KEEPERS AS CHURCH MEMBERS.

DEAR SIR,—In your last number I see a question asked—"Are public-house keepers admitted as members of strict communion Baptist churches?" It is pleasing to see the attention of your readers drawn towards this most important subject. It is to be hoped that there is not such an one to be found in the whole body; and if there is, and that question meets the eye of anyone who knows of it, they will be faithful to the church, and not be afraid to speak the truth concerning this most iniquitous traffic. What! a public-house keeper a member of a community of people baptized into "the faith once delivered to the saints!" The very thought of it is dreadful. The

church of Christ is a part of Christ, bought with his precious blood,—a people called by the Spirit of the living God out of the world,—brought into a living union with Jesus; therefore his followers are his representatives in the world. Now no man speaking by the Spirit of God, will ever say that a person who keeps a public-house is a follower of Him who came from heaven to earth for the very purpose of saving and blessing men. Instead of being a blessing, they have been nothing but a curse to the world. There is scarcely a professing Christian in Britain, but would shudder at sitting down at the Lord's-table with a man or woman that held his brother-man in bondage; and it is right that it should be so. But is not the other far worse? For only let them get a man or woman within their grasp, and in all probability they are enslaved for ever, not only for time, but for eternity. We read in God's blessed book, that no drunkard shall enter the kingdom of heaven. The poor, down-trodden slave may enter heaven; and (blessed be His holy name who died for us!) many of them have been made his freemen, and are now before the throne. But oh! the poor, down-trodden slave of the public-house cannot enter heaven; and these people live on that which destroys both soul and body. Oh that Christians would awake to the fearful responsibilities resting upon them for the countenance which they give to this iniquitous traffic! Our influence is far greater than we often imagine. The weakest believer that lives exerts an influence on those around him; and oh what an influence those in authority over us have, especially on the young! There are none that have the good of their fellow-creatures at heart, and seek in some way, however humble, to be made useful, through the Spirit of God, in bringing others to Jesus,—there are none but will feel that this is a mighty barrier in their way. A fearful account some professors will have to give on this account, I fear. Oh, dear brethren, think of it, and ask yourselves the question, Will any poor lost one say to me at the last day, I am lost through drink, and you led me into temptation? May the Lord enable us so to act, that we may not be the means of a stumbling-block to others. Yours sincerely in Christ,

MARGARET.

Poetry.

HYMN,

Composed for the Public Meeting of Strict Baptists in London, April 21, 1863.

BY WILLIAM STOKES.

GREAT Sovereign Lord and King,
Our living All in All,
Thy holy praise we sing,
And on thy Spirit call;
Give us to hear thy heavenly voice,
And bid our waiting hearts rejoice.
Thy honour, Lord, we seek,
Thy truth we would defend;
Though humble, scorned, and weak,
Thou art our heavenly Friend.
Thy cause to us is far above
All worldly wealth,—all mortal love.
O help us, Lord, to keep,
And guard from every foe,
The pasture of thy sheep,
Where living waters flow;

Nor e'er permit the foot of pride
To mar the work of Him who died.

Our heavenly Shepherd's will
We lovingly obey;—
His righteous word fulfil
On this most solemn day;
Nor would we ask at worldly shrine
Improvement on the rule Divine.

No, never may we take
Vain man our faith to guide;
Nor "least commandment break,"
For lucre, power, or pride.
To us the smile of Christ is more
Than golden grains creation o'er.

Jehovah, Three-in-One,
Of sovereign love the Spring,
Thy will on earth be done,
By peasant, priest, and king.
Go forth in all thy grace Divine,
Till churches own no law but thine.

Reviews.

Commentaries. Jenkyn on the Epistle of Jude. Daillé on the Philippians and Colossians. Edited by the late JAMES SHERMAN. Edinburgh: James Nichol. London: James Nisbet & Co. Pp. 810.

There ever has been, and there ever will be, an inseparable connection between a nation's theology and a nation's morality, just as there must be between a tree and its proper fruit. Men have never gathered "grapes of thorns, or figs of thistles," nor has there ever been known a high national morality apart from a sound, strong, and solid divinity. A loose Arminianism, devolving all piety and morality upon man, leaves human conduct to a liberty that owns no allegiance to the special grace of God.

The direct consequence of this vagrant freedom is to beseech man, where we are bound by all true scriptural reasoning to beseech God. In the one case our plaint is to the ear and heart of the creature, where we ought, with all the fervency of prayer, and all the confidence of faith, to beseech the ear and heart of the Creator. Just here, at this very point, lies the difference between the systems of Arminius and Calvin; the one regarding

the "free will" of man, but the other relying with prostrate humility on the "free grace" of God.

For the last fifty years, the churches of Great Britain, with some rare exceptions, have been made weak and sickly with a popular Arminianism, and the effect is, that scarcely one church out of twenty know, or care about, what they believe. Should martyrdom come back again to try us, there are thousands, if not tens of thousands of church-members who would not know *why* they ought to expire at "the stake." Having no fixed or ascertained principles, they would far sooner become Papists than die in the flames. And why? Simply because, the pulpit never having taught the *pew fixed principles*, the poor members of churches remain, practically, as ignorant of principles as a negro or a Hottentot. Modern charity has so "expanded" their view of things, that they would almost as soon believe the Pope as the Apostle Paul.

We grieve over this state of things with a heavy grieving. But what are we to do? Our colleges, for the most part, teach no definite, distinct system of theology. So that a student is "well up" in

Homer, Virgil, Thucydides, Paley's Evidences, &c., they care nothing, or next to nothing, whether he be an Arminian or a Calvinist. We were told, not long since, by a student from a *Baptist college*, that no questions were asked as to creed. And he further stated, that a young man in that college could be a *General* or a *Particular Baptist*, without any kind of investigation as to his distinctive belief! Is this fair to the public? Or can it be called *honest* toward God?

But since things are so in certain quarters, we prize all the more the re-publication of the old divinity, such as the above. Jenkyn flourished as a divine in 1653; and Daillé about 1640. In that age, *Methodism*, the modern fashionable type of Arminianism, was wholly unknown; indeed, it was not then born. The divinity of that era was far more like a Bible divinity than anything that has appeared since, with the exception of such men as Brine, Gill, Booth, Romaine, Toplady, &c. These stood out as beacon-lights to guard unwary mariners against the shoals, sand-banks, and sunken rocks that abound in the shallow waters of the modern theological world. But apart from such venerated men, the tendency of British theology has been, for nearly or quite a century, in the direction of exalting man, and despising the "free gift" of God, as an undue interference with the "free" volition of a fallen creature. Hence, as we have ceased to honour God, he has equally ceased to honour us; and all we now see of religion around is a system that teaches man to believe that he can be saint or sinner, sinner or saint, on any day or at any hour of his life. Such is the fashionable Arminianism of the nineteenth century, — a sort of chameleon creature that can change its colour to suit any new condition in its versatile life.

But works such as those now before us, are eminently adapted to correct this pernicious tendency, and to restore the more vigorous divinity of healthier times. They are the productions of men who, to a sound scholarship, added the fervency of prayer, and a diligent study of the word of God. On the doctrine of believers' baptism they suffered the practice of their own age to weaken the claims of God on a self-consecration; but, apart from this, they were prominent

among a class who, for pulpit power, aptness to teach, and a fearless enforcement of Divine truth upon their hearers, have rarely been equalled, and never surpassed.

On Education, and the Duties of Civil Life. By JAMES MOTT. Originally printed at New York. London: A. W. Bennett, Bishopsgate-street. Pp. 112.

Whoever shall place a copy of this neat and useful shilling book in the hands of any young person, will confer a real benefit, by affording the means of instruction on a number of important topics. The author not only understands the particular subject of this work, but what is far more, he understands the *practical* character of our Divine Christianity, and he has turned that knowledge to good account in the work of education. His introduction of some fifty pages abounds with maxims of high importance to parents especially, and in the subsequent portions of the work his "hints" to the young, are full of good sense and wisdom. The following extract from page 83, will show the admirable spirit of the book, which, we earnestly hope, will obtain a wide circulation.

"And although it may be considered a digression, I will invite the attention of young men to the subject of war. For although war, for wise purposes, doubtless, yet to us inscrutable, was permitted to the Jews, we are under the gospel—a dispensation widely different from that of the law, as Christ has taught us by his precepts and doctrine, and particularly pointed out in his memorable sermon on the mount, and has confirmed by his example of love, self-denial, and doing good on all occasions, and to every description of people, even to his greatest enemies, who sought his life, and finally crucified him. How he manifested his kindness and disposition to forgive injuries, by healing the wounded ear of one, and praying for the forgiveness of them all: "Father, forgive them," was his meek language. I wish you to examine the nature and design of Christianity, as set forth in the New Testament, and judge for yourselves, whether the spirit of love, meekness, and forbearance that the Saviour practised and strongly inculcated, and which his apostles so forcibly recommended as the

main pillar on which Christianity is founded, is, or is not, in direct opposition to the ambitious, revengeful, cruel spirit that generates and supports war. If so, do not suffer yourselves to be led into error by public opinion or common practice. For remember; to be a Christian is to be of a disposition like unto Christ; to forgive injuries; love and pray for enemies; do good to those that hate us; and resist not evil. He has set us an example, that we should follow his steps."

This is the religion of Jesus. O when shall it govern those who "profess and call themselves Christians?"

The Origin and Tendencies of Infant Baptism. A Discourse. By WILLIAM WALTERS, Newcastle-on-Tyne. Published by request. London: J. Heaton and Son. Pp. 16.

We have seldom read a discourse on this subject with so much unmingled satisfaction, for it is seldom that so much real argument and appropriate information are contained in the small compass of sixteen pages. Mr. Walters is faithful, unflinching, and a complete master of his theme, and he has done good service by giving this discourse to the public. He is very forcible in the following remarks:—

"Infant sprinkling is a human tradition,—a human tradition which has usurped the place of a plain New Testament command, and which is fraught with the most serious danger to the cause of pure Christianity, and to the souls of men. Against this fruitful and widely-spread error it is the duty of Baptists constantly and earnestly to offer their solemn protest. Christian baptism is an essential part of the truth which is in Jesus; it is, however, a part likely to be much neglected, or grievously misunderstood, unless we, as faithful witnesses, bear our testimony to its importance."

"Is there no harm in confounding the church and the world together, when Christ has taught that they should be carefully kept separate? Yet infant baptism does this harm. It is not uncharitable to say that thousands, even in this privileged land, delude themselves to their eternal ruin, with the idea that their baptism in infancy is their passport to the skies. I would affectionately urge this view of the subject on the attention

of Pædobaptist brethren who hear me. Ask yourselves how far you are responsible for the injury done by your neglect of the ordinance instituted by Christ, and your adoption of the ceremony substituted in its room. Rest assured that the ruin wrought by your rejection of the commandment of God, that ye may keep your own tradition, defies all calculation."

This is strong language certainly, but not stronger upon the whole than the case requires. But with what consistency can any of us condemn this practice as a "human tradition," and then coax, fondle, and nurse it, at the Lord's-table? If it does the "harm" stated by Mr. Walters (and who can question it?), why connive at this "harm," and even go to law to protect it, at the Redeemer's Supper? When will Baptists be consistent? Let no man henceforth blame us if even at the Lord's-table we cannot consent to give this "harm" a place.

The Bunyan Library. Vol. IX. *Christmas Evans. A Memoir*, including brief Sketches of some of his Contemporaries, &c. By the Rev. D. M. EVANS. London: J. Heaton and Son, 21, Warwick-lane. Pp. 304.

Few readers who commence the perusal of this volume, will put it on one side until they have read the whole. It is not simply *interesting*, but it is, if such a term is allowable, *enchanting*, and we should not envy the cold nature of that man, be he who he may, that could allow an intellectual criticism to abate the sympathies of the heart, in perusing such a "Memoir" of a man so eminent as Christmas Evans. The severer rules of logic cannot apply to the memoir of such a man; and we would far rather yield to the impulsive Cambrian, even where we imagine him a little *too warm*, than freeze into the icy hardness of the German metaphysician. In a world like ours we are far more likely to suffer from too much head than too much heart.

Christmas Evans was a type of the purest Welsh. To an imagination that none but a mountaineer, or one familiar with mountain scenery, can ever possess; he added all the impulsiveness of a warm-hearted piety, that seldom consulted the cold and sluggish dictates of a dry and hesitating intellect. "Out of

the fulness of the heart," his mouth spake, and few men of modern times have spoken with so much fire, impressiveness, and success. He moved and moulded the masses. The thousands and tens of thousands who hung upon his lips from time to time, went away from his heart-stirring appeals both wiser and better men. His was a beacon light, and from its mountain elevation, it pointed the way to Him who came to give his life a ransom for many. The memory of such a man will never die out from the sheltered vales or mountain heights of our beautiful Cambria; but as long as Welsh is spoken in those sweet retreats or sublime elevations, no name of modern times will be dearer than that of Christmas Evans.

BRIEF NOTICES.

An Examination of Bishop Colenso's Difficulties with regard to the Pentateuch. By the REV. ALEXANDER McCaul, D.D. Professor of Hebrew, &c., King's College, London. People's edition. London: Rivington's, Waterloo-place. Fourth thousand. Price one shilling. Pp. 216. If any of our readers should have been so unfortunate as to have caught the Colenso fever, let them read this book for an infallible cure. A more complete refutation of the Bishop's captious objections to Moses, has not issued from the press; nor one which for price, point, and power, we can so thoroughly recommend to the whole of our readers.

Pearls from the Golden Stream (London—Houlston & Wright, Paternoster-row), is a neat and useful half-penny monthly for children. Its engravings are above the average of such publications, and its contents are lively, solid, and strictly scriptural. It cannot be too extensively circulated among the juniors in all our Sunday-schools.

Four Lectures on the Doctrine, Worship, Government, and Discipline, of the Church of God. By JOHN SWAN. London: Houlston and Wright, Paternoster-row. Pp. 36.—These Lectures deserve, and we hope they will yet obtain, a wide circulation. They are plain in style, scriptural in sentiment, and faithful above most such publications of the day.

In a small compass they give the essence of Scripture concerning the construction of "the church of God." As one instance of honourable fidelity on a somewhat tender subject, we give the following from page 17:—

"Although it may seem startling to some, thus to condemn the practice of using musical instruments in public worship; yet, if we only look back a few years ago on the history of Dissenters in this country, we find that neither an organ, nor a fiddle, nor any other instrument, was employed in our chapels, until a very long period after the Reformation. It was upon this very point that our persecuted forefathers left the National Church; choosing to suffer affliction even unto bonds, imprisonment, and death, rather than desecrate and corrupt the worship of God, by man's inventions. And our Particular Baptist churches, only introduced this trumphy within our own recollection: and now we have to meet with this nuisance almost at every village gathering."

This reminds one of the remark of Dr. Adam Clarke, who says in his own bold manner, "How few choirs of singers are there in the universe, whose hearts ever accompany them in what they call singing the praises of God!"

The Illustrious Bridegroom and Bride. Thoughts suggested by the Marriage of the Prince and Princess of Wales. By J. E. CRACKNELL, Dacre Park Chapel. London: J. Paul. Pp. 16.—Mr. Cracknell has made a wise and profitable improvement of the recent royal marriage, and incorporated in the compass of a penny neat little book, many valuable reflections that will do us all good.

Scriptural Addition, learned at the feet of Jesus. By JOHN FREEMAN, Baptist Minister, Cheltenham. Cheltenham: T. Willey, High-street. Pp. 58.—We should rejoice with an unaffected joy were a copy of this excellent sixpenny work in the hands of every Baptist in the land, if for no other purpose than to disprove the calumny that ministers of the Calvinistic order are indifferent to practical religion. A more unfounded libel on a body of excellent men was never invented or propagated, and after an extensive examination of works that have issued from the press through a

number of recent years, we say most emphatically and deliberately, that not only is this charge not true, but that the reverse of it is much nearer the truth. Practical religion is far safer in Calvin-

istic than in Arminian hands; and if any one doubts this statement, let him read carefully this thoughtful, scriptural, and practical production, by Mr. Freeman, of Cheltenham.

Intelligence.

Foreign. AMERICA.

HORRORS OF THE WAR.

THE following is extracted from a letter that appears in the "New York Journal," and was written from the head quarters of one of the Union armies, Feb. 27:—

"Further is a fine-looking house. Once there was peace and plenty within its walls, happiness under its roof, and contentment everywhere. Now the father, son, husband, brother, and overseer are away. One or two old and faithful negroes still remain to protect the women and children, who tremble at our approach. Enter the house. The woman is clothed in black: God knows for whom. What a picture! The door-lock has been broken in, the bureau and chests have been broken open, the marks of sabre points, gun barrels, and axes being left, as if to shame the cowardly thieves who disgrace our nation, and who rob with delight the widow and orphan. It makes no difference whether the family be Union or rebel. A squad of soldiers enter the house: in fifteen minutes the deed is done. Men in the army cannot deny these facts. They are true as the Bible. Generals Grant, Steele, and German have done much to stop this system of unholy plundering, by holding officers responsible for the acts of their commands. All honour to such officers, who are gentlemen. Who can for a moment wonder that men have turned in disgust from the Union cause, and become the most bitter of our enemies? A friend once angered is terrible in his revenge. In this section were hundreds of Union men who suffered from the rebels, but still proved true. When the Federal army came here, they looked for the protection government promised them. They believed our troops were friends. They believed this war was being prosecuted, not for

partisan purposes, but to enforce the laws. As their property was stolen, their houses destroyed, their fences broken down and used for fuel, their private apartments ransacked by our soldiers, and no redress given,—their Unionism was, drop by drop, crushed out. They lost confidence in those who idly promised to be their friends, and their love turned—first to dislike, then to hate."

Such is war all the world over. Wherever it exists, it transforms men into brutes, and makes them forego, with a savage delight, their very humanity. But bad as the above may be, the following, for cool atrocity and unblushing inhumanity, is quite its equal. It is copied from the "History of the War against Russia," vol. 2, p. 388, and the words are those of a *British seaman*, on board one of the men of war in the Sea of Azoff:—"We have in all taken fifteen vessels, burned twelve, and sent one away with the Russian prisoners on board, fifty-seven in number, *without compass, or anything to steer by, to find the best of their way wherever chance would let them go.*"

For wanton barbarity we question if this act has ever been exceeded. And this was in the year of grace 1855! But such is war over all the world.

THE AMERICAN WAR.

THIS fearful havoc still continues to rage, and if possible to increase in intensity. A very reliable writer states, that the killed and maimed, on both sides, cannot be less than 250,000 men, and these for the most part the prime of society. Can we even imagine the amount of suffering at the back of this slaughter, in widowhood, orphanage, and desolated homes? And this awful strife is between nominal Christians, who believe in the

same Bible, and, if they worship at all, they worship the same God! Surely it is a disgrace to our common Christianity, that among Pagans, Mohammedans, and infidels, there is no such spectacle throughout the whole earth! O thou Prince of Peace, thou the Great Reconciler, put forth thy power, and scatter the people that delight in war!

CANADA.—STRICT BAPTISTS.

THE Canadian correspondent of the *Freeman* newspaper, gives the following particulars respecting the Regular (or Strict) Baptists in Canada and in the United States, from a report recently published.

Referring to the Regular (i. e. Strict) Baptists in Canada, which comprise the great body of Baptists in this country,—for open communion churches are very few indeed in this land,—the report says:—"At no former period of their existence as a denomination in this province did they more generally or deeply feel the obligation that is laid upon them to work earnestly and vigorously in this great God-ordained enterprise (spreading the gospel) than now.

There are ten Associations in Canada. In nine of these there were baptized last year, 614; there are 175 ministers, and 50 licentiates—total membership in all the Associations is, 13,335. There are 429 members in associated and mission churches—total, 13,764. The actual total must be much greater than is shown above, as the membership of many of the unassociated churches cannot be ascertained, and is not given.

The recent census in Canada returns as Baptists in the upper province, 61,559, and in the lower, 7,751; total, 69,310.

For the information of your readers, I may state that the total number of Regular Baptists in the United States is, 1,037,576; Baptist Associations, 588; churches, 12,648; ordained ministers, 8,018; licentiate preachers, 1,035; baptized in 1861, 69,073.

[The American increase for one year exceeds the whole body of Particular Baptists in England, as reported in the Hand-Book for 1863. The entire number given is 133,931, and deducting the General Baptists, 20,465; and the Welsh Baptists, 66,000, it leaves 47,466, or

21,607 less than one year's increase in America.—Ed., P. C. M.]

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"The Welsh Baptists have sometimes been condemned for being narrow in their judgment, and close in their practice, because they confine the privilege of church membership and a place at the Lord's-table to those only who are baptized on a personal profession of faith in Christ Jesus. We at once admit, and we glory in the admission, that all the Welsh churches, and all the churches in Wales, with five or six exceptions, hold to this form of doctrine and practice; yet it is evident that God smiles upon them, and prospers their efforts while holding fast the practice of admitting none to the Lord's-supper but baptized believers—those who have rendered a personal and voluntary obedience to the baptism of the gospel. 'Judge the tree by its fruit,' said the blessed Saviour; and we have a right to judge this conduct of the Welsh Baptists by the fruit, and the fruit certainly justifies the practice. We shall be able to form a judgment by comparing the state of the denomination in Wales, and the state of the Baptist body in any part of England comprising a population similar to that of the Principality. Let us take Yorkshire for example: this county alone is larger than the whole of Wales. According to the census of 1861, Yorkshire contained 2,033,051 souls, and

the whole of Wales, including Monmouthshire, contained 1,286,495; so that the population of Wales was less than that of Yorkshire by more than seven hundred thousand souls (747,556). The character of the population, the wealth of the people, and the nature of their employments, will prove favourable to Yorkshire, compared to the mountainous nature of Wales, the scattered state of the population, and the poverty of the vast majority of the people of the Principality. But what is the position of the Baptists in the two places? In order better to see this, we will take a view of Yorkshire and Wales at two different periods, the year 1790 and 1861:—

County.	Date.	No. of Churches.	No. of Ministers.	No. of Members.	No. of Sunday Scholars.
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Welsh Churches...	1790	48	61	No account	No account
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We see that the population of Yorkshire in 1861 was 2,033,051, thus giving one Baptist to every 178 of the population; while the population of all Wales, Monmouthshire included, only numbered 1,286,495, thus giving one Baptist to every twenty of the inhabitants. This is the comparative position of Yorkshire and Wales. This table does not require from us any explanation, but it is quite sufficient to show that the Lord has owned and blessed the honest and apostolic spirit of the Particular Baptists in Wales; and they ought not to be found fault with for being too close and narrow until some one will show them a more excellent way—a way that will bear a clearer resemblance to that of the apostles, and the simple and clear teachings of the gospel before it was robbed of its beauty by the traditions of men.”

Scotch.

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Provincial.

NORWICH.

The Baptist Church, Gildencroft, has resolved to make vigorous efforts to raise funds for the erection of a chapel—their present place being a *hired building, approached by narrow dark alleys*. Will the friends of gospel truth aid these brethren in their noble effort to place the Strict Baptists in their proper position in this important city? These are the Baptists who were left without a home by the too-well-known Norwich Chapel Case; and not a few would be glad to see them scattered to the winds. Contributions to J. Barber, Esq., or the pastor, Norwich.

LAY PREACHERS' MEETING, GOLCAR, YORKSHIRE.

THE first half-yearly meeting of Lay Preachers of the Huddersfield district of Baptist churches was held on the 8th of April, in the Baptist Chapel, Golcar. In the afternoon, an interesting double lecture was given by Messrs. G. Walker, of Longwood, and G. Dawson, of Shelley. After tea, a public meeting was held, Mr. H. Watts, the pastor of the church, in the chair, when encouraging addresses, relative to lay preaching, were delivered by Messrs. J. Sykes, D. Dawson, E. Sharp, G. Walker, and J. Pogson. The attendance was good, and the addresses were well received. It was proposed that the next meeting should be held at Lockwood, in September.

General.

THE COLENZO CONTROVERSY.

If our readers are not tired of this useless subject, the following letter may prove to them of some interest. Not that we think the Five Books of Moses, or any other part of Scripture to be in danger from the *animus* of such a man as the Bishop of Natal. The Hebrew scholarship of the Jewish Rabbis, whether *Caraites*, *Rabbinists*, or *Cabbalists*, is not to be overthrown by a man but of yesterday; and from the opening of the present controversy we could not avoid surprise at the premature delight of both Socinians and infidels, that one of whom so little was previously known, was sup-

posed to be equal to the task of exploding all that profound scholars had believed for some two thousand years.

"Sir,—Had Dr. Colenso looked into his Hebrew Bible, he would not have asserted that Lev. xi. 6, contains a statement which 'is there represented as resting upon the authority of the Almighty Creator himself, that the hare chews the cud;' nor would he have troubled Professor Owen with so foolish a question as to whether the hare 'has a stomach of a ruminant animal.'"

"In verse 7 it is expressly stated that the swine does not chew the cud (*lo yiggas*) at all. But Moses forbids the Israelites to eat the hare, *although* (*kee*) it was classed by themselves amongst the animals which they popularly termed *m'aleh gerah*, i. e., 'bringers up of what has been chewed.'"

"It is a tolerably well-established fact that the hare, in a wild state at least, will bring up from the cesophagus undigested portions of food, and re-masticate them. The poet Cowper, in the celebrated account of his three tame hares, has the following remarkable statement: 'I made it my custom to carry him always after breakfast into the garden, when he hid himself generally under the leaves of a cucumber vine, sleeping or *chewing the cud* until the evening.'"

"The learned J. D. Michaelis was at great pains to test the truth of the occasional re-mastication of portions of their food by hares. Although some of those he questioned denied the fact, he was, nevertheless, positively assured of its certainty by the ranger of a very extensive forest, who had not only heard of, but witnessed, repeated instances of the phenomena. (See J. D. Michaelis' 'Deutsche Uebersetzung des Alten Testaments, th. iii. p. 154). Those who desire to pursue this branch of the subject further, I would refer to Bochart's 'Hierozoicon,' tom. ii., p. 403; Lipsius, 1794, 4to.; Dr. Gill's 'Commentary' (on Lev. xi. 6); and Kitto's 'Cyclopædia,' article 'Hare.'"

"I cannot better conclude this letter than with a translation of the admirable remarks of J. D. Michaelis upon the point in dispute. 'Although there may have been no genuine rumination, strictly so called (as I myself believe), yet it is plain that in Hebrew it went by the name of rumination ('Wiederkauen,' liter-

ally 'chewing again'), inasmuch as a language is not always idiomatically in agreement with nature, and the Israelites were wont to call this peculiar munching habit of the hare 'rumination.' The aim of a lawgiver was clearly not to fall foul of the Israelites respecting an inconvenient expression or mistake in natural history, but he adopted the word 'rumination' in the widest scope in which the [Hebrew] language received it, and told them—Notwithstanding this species of rumination, you must not eat the hare, because he does not divide the hoof.

"The common sense of these words of Michaelis must commend themselves to every unprejudiced mind.

"In conclusion, let me repeat that neither in this chapter of Leviticus, nor yet in the parallel passages of Deut. xiv. 7, is it stated at all that the 'hare chews the cud.' The assertion is of a piece with all the rest of Dr. Colenso's discoveries in the Hebrew Bible. I am, sir, your obedient servant,

"JOSEPH B. M. M'CAUL.

"10, Bedford-row, W. C., April 2, 1863.

"P.S.—Rosenmuller, in his edition of Bochart, adduces no less an authority than Linnaeus in support of this spurious rumination of hares."

THE TENDER MERCIES OF AN ESTABLISHED CHURCH.

WOKINGHAM.—The goods of nine persons in this town have been distrained for non-payment of rates. They consisted, according to a bill printed in the town, of the following:—2 mahogany loo tables; 1 mahogany Pembroke table; 3 dining-room chairs, mahogany, stuffed with hair, and loose covers; 2 cane-seated chairs; 2 Windsor chairs; 1 copper coal-scuttle; 1 beer engine, in good repair; 2 loaves of best sugar; 1 pony saddle; 1 gig apron, large size. These were offered for sale on the second of June, at the police station, but no purchaser could be found!

BAPTISMS.

HARLECH, NORTH WALES.—On Feb. 15, three were baptized, and two restored, and one received from another church; and one other baptized on March 15. At Festiniog two have been baptized.

OGDEN, NEAR ROCHDALE.—On Lord's-day, March 1, Mr. Nuttall baptized six persons from the Branch School and Preaching Room at Durn Littleborough, on a profession of their faith in Christ, and received them into full communion the same day. March 22, two others were buried with Christ by baptism; and April 5, three more were baptized. The above five persons were received into full communion, April 5, 1863.

ACCRINGTON: *Bethel Chapel, Barnes-street.*—On Thursday evening, March 19, a baptismal service was held in connection with the above church, in the Particular Baptist Chapel, Peel-street, kindly lent for the occasion. Mr. Harbottle addressed the assembly from the words, "Who can forbid water?" &c.; after which, the eldest daughter of Mr. W. Jackson, of Church, was immersed by her father.

DUNDEE: *Meadowside.*—Four believers were baptized in our meeting-house, on the evening of Wednesday, March 26, by Mr. J. Henderson; Mr. M. McLean presiding. An earnest and scriptural address on Christian baptism, by one of the brethren, was given on the occasion, which was listened to with marked attention, by a numerous assembly, among whom were many strangers. Two of the candidates, husband and wife, are far advanced in life's journey, but delayed until now to be buried with Christ in baptism. The other two are young and newly-married persons, son and daughter-in-law of one of our deacons. They were all admitted to the Lord's-table, on Sabbath, the 29th. To God's name be all the praise. Amen.

NEWTON ABBOT, DEVONSHIRE.—On Lord's-day, April 5, 1863, three disciples, one of them the second son of the pastor, were baptized in the presence of many witnesses, and added to the church the same day, with three others who had been previously baptized and members of other churches. These make thirty-one who have been added during the past two years, and others are waiting.

FELTHORPE, NORFOLK.—On Lord's-day morning, April 12, after an earnest address by Mr. William Easter, to a crowded congregation, Mr. John Bird, his fellow-labourer, immersed six believers